A. M. D. G.

MEMORIALS

OF THE

IRISH PROVINCE, S.J.

VOL. I., NO. IV., JUNE, 1901.

Magnopere juverit crebro alios de aliis certiores fieri, ac audire quæ ex variis locis ad ædificationem, et eorum quæ geruntur cognitionem afferuntur.—*Const. VIII.*, 1.

DUBLIN.

1901.

(For Circulation among Ours only).

A. M. D. G.

MEMORIALS

OF THE

IRISH PROVINCE, S.J.

VOL. I., NO. IV., JUNE, 1901.

Magnopere juverit crebro alios de aliis certiores fieri, ac audire quæ ex variis locis ad ædificationem, et eo[illegible] quæ geruntur cognitionem afferuntur.—*Const. VIII.*, 1.

DUBLIN.

1901.

(*For Circulation among Ours only*).

A. M. D. G.

MEMOIRS

OF

THE SUPPRESSION AND RESTORATION

OF

THE SOCIETY OF JESUS IN IRELAND.

BY FATHER BRACKEN, S.J.

PART II.

TOWARDS the end of Part I. of these Memoirs, Father Bracken says that Father Fullam, in making his will, thought it advisable to make a formal distinction between the property he had received in trust on behalf of the old Society and the property he had subsequently acquired himself. The Missionary Fund he had faithfully preserved, and administered the interest every half year to each of his brethren. As to the property which was his own, he thought it safer to make his will in favour of his sister than to will what he destined for the benefit of the Society to any ex-Jesuit or Priest. Her subsequent conduct amply proved that he had every reason to rely on her fidelity and zeal for religion. In this will, making his sister heiress-at-law, he laid down that she was to leave it to the surviving ex-Jesuits. The capital was to remain untouched for twenty years, which term brought it very near to the period of the total restoration in 1814.—[Editor.]

Father Bracken now resumes the second part of these Memoirs—the property he refers to in the opening sentences being Father Fullam's:—

As to his own property, however, the circumstances were different, he was under no such obligation, and accordingly he adopted additional precautions by making his sister trustee and under such restrictions as to render alienation utterly impossible on the part of the individuals in question. The Academy of Liege, of which he speaks, was the English College of the old Society, founded in that city by the Duke of Bavaria in 1626. From that year down to 1773 it had been the house of studies for the philosophers and theologians of the English Province, and when the Brief of Suppression was published the Prince Bishop of Liege allowed it to remain in the possession of its former occupants under the direction of their Rector, Father John Howard. Its destination, however, could be no longer the same, and they converted it accordingly into a Seminary for Ecclesiastics and a house of education for the children of the nobility and gentry of Great Britain and Ireland, under the name of The Academy. It had about one hundred pupils of the latter class, and was governed successively by two other ex-Jesuits down to the period of its dissolution in 1794.

Before that event had occurred, Father Fullam had been called to receive the reward of his zeal and his labours for the Society and religion. There is reason to believe that his death was accelerated by the French revolution and the calamities that attended it. He had seen that country, to which he was so much attached, and which he had left so comparatively happy, become the theatre of horrors unparalleled in history, and it is not surprising that the proscription and profanation of everything that was sacred; the massacre of so many hundreds of the clergy, and the exile of the rest, with the execution of the king, should have given a shock to his feelings which his enfeebled constitution was unable to resist. He died not long after Lewis XVI. was beheaded in 1793.

Father Lisward had died the year before, and Fathers Fitzgerald and Nowlan had preceded him by only one or two years. The survivors, in consequence, were now but five, and as some individuals were not quite satisfied with all the arrangements regarding the property as settled in 1776, they met in Dublin in the summer of 1793 to consider if any alteration were necessary, and to insure as far as possible the unanimity and co-operation of all. With this view, after discussing the matter, they agreed to frame a new declaration which in substance was partly a repetition of the first, but it differed from it in the following particulars;—

Having agreed that the property belonging to the old Society, for with that alone they could attempt to interfere, should remain for the present in the possession of Father Callaghan, whom Father Fullam had named one of his executors, and having promised that should the Society be restored, that property should be left to the administration of the General, they proceed to provide for the disposal of it in case the restoration should not take place. After a solemn declaration that they deem this agreement as binding on their conscience as if they had bound themselves by oath, they add: "We promise and declare that none of us shall presume to alienate this property or any part of it during our lives, or at the hour of death to dispose of it by will or by any written instrument or in any other way whatsoever, but to transfer it from one to the other of ourselves until it reach the hands of the last survivor of us. And further, as soon as death shall reduce our number to three, whoever be the three of us then living, we hereby oblige ourselves to make this our agreement known to such of our Irish Prelates as to us may seem of the greatest prudence, and to have the honour and glory of God and the good of the Mission most at heart, and to advise and consult with them and with some eminent lawyer or lawyers how and in what manner we can best secure the reversion of the property for the purpose of endowing or adding to the endowment of some school or college for the education of secular priests to serve on this Mission."

These latter words, in order to be consistent with what preceded, must have meant that though bishops and lawyers were to be consulted on the subject, the capital could not be actually appropriated to the purpose proposed until it had devolved on the last survivor, nor even then if the Society were re-established by the Holy See. Another point in which they deviated from the agreement of 1776 was in deciding that the annual interest should be divided equally amongst all for their "decent maintenance or any pious purposes they might think proper."

These alterations Father Callaghan did not approve of, but yet he signed this new agreement conjointly with the rest on August 24th, 1793. The subscribers were :—Joseph O'Halloran, J. P. Mulcaile, Richard Callaghan, Paul Power, Thomas Betagh.

Though sad and gloomy was the picture which the Church presented at this unhappy period, when the principles of anarchy and infidelity, after convulsing France, were extending rapidly to other countries, it was some consolation to the members of the Society that its suppression was now to many of even its former enemies a subject of acknowledged and

profound regret, and that some attempts to revive it had been made in Parma and in Naples. It was in 1793 that the Duke of Parma, with the sanction of the Pope, wrote to the Empress Catherine requesting her to send some Jesuits from Russia to re-establish the Society in his states; and in consequence three arrived in the following year, and opened a noviciate at Colorno. In the letter which the Duke of Parma wrote to the Vicar-General on the same occasion, he says "It is now some time since the Almighty inspired me with the designs of re-establishing the Society of Jesus, the loss of which has been the source of so many evils in both Church and State." The Vicar-General would never have acceded to the proposal of the Duke without the sanction of the Pope, and, whatever Cretineau Joly may say, that sanction he had.* Pius VI. in effect was disposed to go much further. He was only waiting for a favourable opportunity to annul the Brief of Clement XIV., and we know that not long after he ordered his Secretary to write the Bull of Restoration, observing that he would publish it when he could, or recommend it to his successor.† This latter fact, however, was most probably unknown to our Irish Fathers until after his death.

It was only a few years later that Naples followed the example of Parma.

The year 1794 was also distinguished by another event in which the Irish Fathers were much interested, and which had no small influence on the ultimate restoration of the Society in Ireland.

It was the establishment of the English Jesuits at Stonyhurst, where they arrived from Liege during the month of August in that year. The success of the French arms in the Low Countries rendered it dangerous for the English to remain, and it was most fortunate that they had a friend who was not only willing but able to offer them an asylum in their own country. Stonyhurst was an ancient seat of the Sherburne family. On the death of Sir Nicholas Sherburne in the beginning of the 18th century it devolved in default of male issue on his daughter the Duchess of Norfolk, and when she died in 1754 she left it to the Welds of Lulworth Castle in Dorsetshire, who were descended from her aunt, the only sister of Sir Nicholas. Mr. Thomas Weld, the head of the family at the close of that century, and father to the Cardinal, had been educated by the Jesuits, and would have entered the Society

---

* See the Life of Father Pignatelli, by Father Mongon. Rome, 1833.

† Life of Father Pignatelli.

early in life, had he been allowed to follow his own inclinations. That disappointment, however, seemed to have only increased his attachment to the body, and in addition to other proofs of that attachment which he had previously given on the arrival of the English Fathers from Liege, he generously resigned the possession of Stonyhurst in their favour along with a competent portion of the adjoining estate. It was there that sixteen years later, after a most virtuous and edifying life, he was called to receive the reward of his charity and munificence in a happy death on the Feast of St. Ignatius which he had been accustomed to celebrate every year by receiving the Holy Sacrament with particular devotion. Stonyhurst was for some years nothing more than what the Academy of Liege had been, a Pontifical Seminary for the education of secular clergy, and a house of education for the laity.

In the following year, 1796, the few survivors of the Irish Mission lost another of their brethren by the death of Father Paul Power, Parish Priest of St. Patrick's in Waterford, and immediate successor to Father John St. Leger. It was by Father St. Leger that the Church of St. Patrick was originally built as a Church for the Society, but at the Suppression it was converted by the bishop into a parochial church, and for twenty-two years Fathers St. Leger and Power were the sole incumbents.

In a letter which Father Callaghan addressed to Father Power a short time before the latter died, he betrays great uneasiness and anxiety in regard to the Missionary fund. One or two of the survivors, as has been already observed, seem to have had no expectation that the Society would ever be restored, and were desirous in consequence that that property should be equally divided, so that each one of the remaining members might employ a part of it for any religious object or purpose that he pleased. To this Father Callaghan very justly objected, and apprehending that such might be the fate of that precious relic of the religious poverty and zeal of his pious predecessors, he wrote to Father Power to engage his support and co-operation in defeating such a design if it really existed. "I am determined," he says, "and I am sure you are equally so, to do everything in my power to secure that property for its proper destination. Two different plans which I think effective for this purpose occur to me. You, perhaps, may think of somethink better before you come to Dublin in the ensuing summer as you promised." That promise, however, was never realised, as Father Power died in the beginning of spring. It was about the same time, too, that Miss Catherine Fullam followed her brother to the grave.

Adhering most faithfully to the injunctions of Father

Fullam, she not only had transferred to Father Callaghan, his executor, the property belonging to the Irish Mission, but she also bequeathed to him by will the private property which her brother had left her, a property, as Father Callaghan states, much greater than the former. Both together must in consequence have been considerably more than sixteen thousand pounds.

Father Callaghan was thus in possession of both, and both were destined for the same object, but in the means he might deem necessary for the attainment of that object he did not enjoy the same liberty in regard to both. As to Father Fullam's private property he was under no restraint: he might secure it for the Society, in whatever manner he thought best, without consulting any of his surviving brethren; and the same may of course be said of his own private property, by which it was in his power to increase still more the fund that was destined for the Society in Ireland, should it ever be restored. It was not so, however, in regard to the original Missionary fund, to which conditions were annexed, which he thought himself bound to observe until they were revoked.

What those conditions were we have seen in the two agreements of 1776 and 1793. With the latter Father Callaghan was never satisfied; and of the article of that agreement, which related to the final disposal of the property, he had reason to complain. It was a great departure from the first agreement of 1776, in which, when the survivors were reduced to three, *without any immediate prospect of the restoration of the Society*, those three, or the majority, were to select some pious foundation to which the property might be devoted, without the obligation of consulting any other persons. In the second agreement of 1793 no mention is made of *any immediate prospect of the restoration of the Society*; but on the sole condition of there being only three survivors, those three are required to consult certain bishops and lawyers for the purpose of endowing with that property some school or college for secular priests; and though the property was not to be absolutely alienated before the death of the last survivor, those consultations and arrangements might have endangered its preservation, or occasioned, at least, considerable embarrassment in case the Society were restored before his death. It is not, then, surprising that Father Callaghan was anxious to induce his brethren to adopt a different disposition; and, as he thought that four would be less exposed to any undue influence than three, he proposed that they should not wait until the latter contingency occurred, but decide at once on the final disposal of the fund.

Of the two plans to which his letter to Father Power alludes, the following is the one which he seems to have preferred, and

which he submitted for the approbation of the other three. I give it in his own words :—

"As it is my wish that we all do everything in our power to secure for the honour and glory of God, and good of souls in the Irish Mission, not only the property bequeathed to me by the late Mr. Fullam, but also that which is much greater, bequeathed for the same purpose by his sister, I propose that each of us do swear, calling God to witness :—

"*First*—That he will not by himself, nor by any other or others, directly or indirectly, apply the said properties, nor what may hereafter be added to them, to any other purpose than to the spiritual advantage and ecclesiastical promotion of the Irish Mission, *by means of the Society of Jesus*, if in his lifetime it should be restored, and if not, nor likely to be restored in the lifetime of the last survivor, *by prelates to be determined by the four still living ;* and that he will not apply it, or any part thereof, to the temporal advantage, foreign to its chief destination, of any person or persons, especially friends or relations.

"*Secondly*—That he will not in the lifetime of the present possessor, or any other subsequent possessor appointed by Will, attempt to obtain said property, or any part thereof; nor will he receive or accept the same, if offered, without the consent of said possessor.

"*Thirdly*—That he will execute the plan or plans that may be unanimously devised by the four, etc., as to the mode of application of said property for the above purpose, unless a mode evidently better should, according to circumstances, occur to them or to those who may be joined with, or succeed, the last survivor, without compensation to any of them for trouble, except necessary expenses.

"*Fourthly*—That the last survivor will not commit his trust to any prelate who will not make such oath in this matter as we have made, to which none can reasonably object."

On submitting this proposal to his brethren, Father Callaghan had the satisfaction to find that it met the approbation of Fathers Mulcaile and O'Halloran. Father Betagh, however, objected to the last article, which required the bishop to whom the last survivor confided his trust to take the oath prescribed. "We cannot," he said, "tender an oath to bishops;" to which Father Callaghan replied : "We would not tender one ; we would leave it to their own choice to swear or not. If they would not swear we would not commit the trust to them ; but I doubt not," he added, "they would swear in a case so just and so advantageous to the good of souls."

The chief advantage arising from Father Callaghan's proposal appears to have been this—that even after the death of the last ex-Jesuit, the bishop who succeeded him in the posses-

sion of the property would be only a trustee, and would be bound by his oath to resign the property to the restored Society in case it were restored before his death.

This difference of opinion between Father Betagh and the rest seems to have been one cause at least why nothing more was done at that time for the final settlement of the question. But, in addition to this consideration, the state of public affairs, both foreign and domestic, was so gloomy and disheartening at this particular juncture that even those who agreed with Father Callaghan were inclined to defer the final arrangement for a few years more. Ireland at that time, convulsed by political dissention and national discontent, was drifting rapidly towards civil war. In England, too, where the king had been publicly insulted, and even assaulted, republican principles were spreading fast, while on the Continent the arms of France were everywhere victorious. In Italy the French already effaced every vestige of the restored Society in the Duchy of Parma, and occupied a considerable portion of the Papal States. It would seem that even Father Callaghan too, had now begun to regard the restoration of the Society in Ireland as utterly hopeless, and this supposition may account for the manner in which he devised his own private property soon after without any reference or allusion to the Society whatever; and, though that will, in consequence of a change of circumstances, was never carried into effect, it deserves to be noticed, as it seems to prove that, next to the existence and well-being of the Society, the object that was dearest to his heart was the improvement of the Irish secular clergy in the spirit and the virtues of their holy vocation.

After mentioning some legacies and charitable bequests, he appoints Father Mulcaile his executor and residuary legatee; and in the private instructions connected with that Will, he thus explains the object which he had in view:—"The residue," he says, "of my private property, bequeathed in trust to Mr. Mulcaile, I order to be employed towards forming a House of Spiritual Retreat for the clergy of this city and diocese, by nine or ten at a time, with a proper director, so that all may perform yearly this unspeakably advantageous exercise, than which, joined to the active vigilance of the prelate, I know no means more powerful for the spiritual preservation and reformation of our clergy." Having thus expressed a desire that each Retreat should last eight days, without any communication with the laity on even spiritual matters, and that the archbishop would impose it as an ordinary duty on his clergy, he adds:—"I am aware such an institution may meet opposition even from those for whose advantage it is, in the first place, intended; but if such oppo-

sition should become so powerful as to frustrate the design, the residue must be given to promote the Institute of the Nuns of the Presentation." *

Neither of those alternatives, however, was allowed to take effect. It pleased divine Providence to prolong the life of Father Callaghan ten years more, and during that interval several events occurred which were more than sufficient to justify an alteration in his testamentary dispositions. But no alteration was made before 1804, when he revoked and cancelled the will in question.

It was in November, 1800, that Father O'Halloran died: a man of greater merit than reputation. In addition to what Dr. Oliver has recorded in his favour, I find it stated in a manuscript memorandum (but on what authority I know not) that before his return to Ireland he had been for some time Chaplain to the Queen of France, and that he had had from her an allowance of £60 a year down to the commencement of the French Revolution. It is also said that he preached the first Jubilee last century in Townsend-street Chapel, and that by his instructions and his eloquence he impressed the people with a very extraordinary respect and reverence for the House of God. He was either a brother or relation of O'Halloran, the historian.

The survivors of the Irish Society were thus reduced by three at the commencement of the present century; and as this contingency had been in some degree provided for by the arrangement of 1793, they deemed it advisable to adopt some measures in conformity with the spirit, if not with the letter of that agreement. Though not bound to adhere strictly to that arrangement because all the circumstances which it contemplated were not yet realized, the Society having not been formally restored, though its existence in Russia had been recognised by the Holy See, they resolved to employ a part of the funds which they held in the education of a certain number of young men, who should enter the Society in case it were revived; or if not, to devote themselves to the service of the Irish Mission in the ranks of the secular clery. It was fortunate at this period, when England was at war with France, and intercourse with the Continent was precarious, that Ireland possessed a college in which this design might be carried into effect. The College of Maynooth had been founded, but being under the control of Government, it could not afford the facilities they desired. Another establishment, however, had been recently opened at Carlow as a diocesan seminary for

* On George's Hill.

Kildare, the Crown having granted, on the petition of the Bishops, a "Royal Licence" for Catholic schools and seminaries. The Bishop of Kildare, as his predecessor had been, was well affected towards the Irish Jesuits and their Order, and, accordingly, it was at Carlow that the first candidates of the Irish Society, whenever it pleased Providence to restore it, commenced their studies on the 6th of June, 1801. They were then only four in number—Messrs. Kenney, Kavanagh, Yore, and Ferley. The first and last were the only two who eventually entered the Society at a subsequent period. The second having changed his mind, made his studies at Maynooth, and became a very distinguished preacher in Dublin, but died young. The third was Dr. Yore, the present venerable and most estimable Vicar-General of the Archdiocese of Dublin, who, after studying in Carlow, entered the Novitiate in England, but was prevented by illness from devoting himself finally to a state of life for which he has since evinced the greatest esteem and attachment. It was in December of the same year that the death of Father Mulcaile occurred.

During the two following years the four individuals named were joined at Carlow, but at different intervals, by other young men with similar views, until the number gradually increased to twenty-one. The last of all who entered that house, with the same intention, was the late Father O'Connor, in 1804. The greater part did not persevere in their purpose of joining the Society, but many became respectable and edifying members of the secular clergy, and two—Messrs. Smyth and Archer—became parish priests in Baldoyle and Blessington. Of the twenty-one who entered Carlow under the auspices of Father Callaghan and his brethren, only seven eventually became members of the Society, and those were, in addition to Fathers Kenny and Ferley already mentioned, Fathers Ryan, Gahan, Conolly, Dinan and O'Connor. It was in 1804, as already observed, that the last of the number entered Carlow—for, as the prospects of the Society had now greatly improved, it seemed advisable to adopt another arrangement more immediately connected with its future restoration to Ireland. Many changes had occurred during three preceding years to justify the hope that the Church and the Society would soon emerge from the calamities which oppressed them, and triumph finally over their common enemies. Rome had been restored to the Pope. Religion had been publicly re-established in France. The existence of the Society in Russia had been fully recognised and confirmed by the Holy See, and on the death of Father Kareu in 1802 Father Gruber was elected General, and not Perpetual Vicar-General, the title under which his predecessor

had governed the Society after the Suppression. The Peace of Amiens, concluded the same year, put an end to the war between England and France, and afforded our Fathers here an opportunity of becoming acquainted with the hopes and the exertions of the friends of the Society abroad. They had soon a proof of those exertions by the arrival in London of a considerable number of French ecclesiastics, who came over to England with views similar to their own, and who formed a community at Kensington for the express purpose of educating subjects for the new Society, assuming, however, another name until the Holy See should authorise them to call themselves members of the Society of Jesus. The founders of this establishment were the Abbé de Broglie, a son of the Marechal and Duke de Broglie, Minister of War under Lewis XVI., along with the Abbé Rozaven and the Abbé Grivel, the future Jesuit and first Visitor of the Irish Society after the restoration, and as the Association to which they belonged was closely connected though never identified with the revived Society, it may be useful to insert a short sketch of its history.

Though the Association was previously unknown in this part of Europe its origin was not very recent. It was in the year 1791, when the first excesses of the Revolution had either forced or induced so many of the nobility and clergy to emigrate from France, that two French ecclesiastics, the Abbé Eleonore de Tournely and the Abbé de Broglie, already mentioned, met at the house of the Curé of Osterst in the Dutchy of Luxemburgh. Though not perhaps convinced, like the Prince de Ligne and others, that the Revolution would never have taken place had the Jesuits been preserved, they were deeply impressed with the belief that the suppression of the Order had been attended with consequences most disastrous to education and religion; and, however romantic and impracticable the design might appear, they resolved to attempt the restoration of the Society under its own or at least some other name. After consulting some friends, who encouraged them to persevere, and having spent some time in retirement and study, they made a pilgrimage to the celebrated shrine of Notre Dame de Hal, between Brussels and Mons, and then decided that, for the present at least, they would give their Associates no other name than that of the Sacred Heart.

In 1794 they were joined by Messieurs Xavier de Tournely and Leblanc, who had just retired from the army of Condé, and not long after by Monsieur Varin, another officer of the Royalist party who agreed to engage in the same religious enterprise. But before they had time to mature any plan for their future conduct the advance of the Revolutionary army obliged them to leave Belgium, and in consequence they proceeded on

foot to Augsburg in Suabia which they reached after a journey of five weeks. There, at the instance of certain friends, they were induced to stop, instead of going to Munich as they at first intended, and having taken up their residence in the vicinity of that city their number was soon augmented by the arrival of three young priests from the diocese of Besançon, Messieurs Grivel, Gloriot, and Cuenet. As the greater part were desirous to dedicate themselves with some solemnity to the sacred object which they all had in view, the first five associates with the Abbé Grivel proceeded to Augsburg on the feast of St. Teresa, in the same year, and there, at the tomb of St. Ulric, in the Church of the Benedictines, they devoted themselves by a special vow to the Sacred Hearts of Jesus and Mary, with a promise to persevere, and to obey the Sovereign Pontiff as to the place and the manner in which he might think proper to employ them. They then returned home to resume their studies and usual course of life, and lived, as they afterwards said, poor but happy under the Abbe Eleonore de Tournely, whom they had elected Superior. At that time the Jesuits' College at Augsburg was still occupied by some members of the old Society. But though the latter lived on good terms with the Fathers of the Sacred Heart none of them thought proper to join the new Association.

In the following year, one of those ex-Jesuits, a Father Rauscher, resolved in preference to set out for Russia and put himself under the obedience of the Vicar-General, and as this seemed to be a good opportunity to open a communication with the Superior there, the Abbé de Tournely and his brethren commissioned Father Rauscher to present their petition to the Vicar-General that the members of the Association of the Sacred Heart might be received as members of the Society of Jesus. To their request the Vicar-General, Father Lenkiewicz did not deem it expedient to accede, but he advised them to endeavour to sanctify themselves where they were. There, however, they could not remain much longer. The advance of the French troops under Moreau and Jourdan obliged them to decamp, but not before they had received another accession to their number in Messieurs Roger, Jenesseaux, and Gury, along with the Abbe Kohlman, a young priest from Alsace.

After removing from one place to another they got passports for the Crimea, but on arriving at Vienna they obtained permission from the Government to remain, and six months afterwards they settled finally at Hagenbrun, about three leagues from Vienna, in a house that was offered them by the Abbot of Closter Neuborg, an establishment of Canons Regular. It was there, in 1797, that the Abbe Eleonore de

Tournely died. He was succeeded as Superior by Monsieur Varin who had been ordained priest before their departure from Augsburg. As the new Association became better known new candidates arrived, Messrs. Rozaven, Lineo, and others, so that the community at Hagenbrunn soon increased to the number of five-and-twenty : and as they were patronised by Cardinal Migazzi, the Archbishop of Vienna, and the Archduchess Maryanne, sister to the Emperor, they succeeded a short time after in forming a second establishment at Prague. They had also sufficient influence to induce the Cardinal along with twenty or thirty of the French emigrant bishops to sign a Memorial in their favour to the Pope, which was transmitted to His Holiness by Monsignor Ruffo, the Nuncio at Vienna. The answer of Pius VI. is said to have been favourable, but the Brief has been lost. The Pope was at that time in exile at the Carthusian Convent near Florence, and by a singular coincidence he had received in the very same year a similar application from another Association at Spoleto which had been formed for the very same purpose, namely, to resuscitate, under some guise or other, the suppressed Society of Jesus. The founder of this second Association was an obscure individual named Paccanari, a native of the Tyrol, a man of some talent and considerable address, but of little or no education. After spending his youth in manual labour he had engaged in commerce, but without success ; he had been for some time a sort of travelling showman, and also a soldier in the army of the Pope. It was at Rome, while frequenting the oratory of Padre Gravita,* attached to the Roman College, that he first conceived the notion of restoring the Society, and he had even then sufficient address to induce one Italian and two French priests to join him in the enterprise. Their names were Della Vedova, Halnet and Epinette.

With these and some other companions, he formed, on the invitation of Count Pianciani, a small community at Spoleto, and in order to obtain, if possible, the sanction of the Pope he proceeded to Sienna where Pius VI. was confined for nearly three months before his removal to Florence. The Pope received him kindly, and consented, it is said, that the Association he was forming should assume the name of " Society of the Faith of Jesus."

Before his arrest, Paccanari, having heard of the establishment at Hagenbrunn, and knowing that the views of the members of

But on his return to Rome in the following year he and his companions were arrested by order of the French Government, and imprisoned for four months in the Castle of St. Angelo ; nor were they liberated even then, except on the conditions of quitting entirely the territory of the Roman Republic.

* Or Caravita, according to the vulgar pronunciation in Rome.

that house were similar to his own, seems to have thought himself justified by the reception he had met with from the Pope, to consider himself as the leader of the movement, and the central authority of the two Associations. He accordingly opened a communication with the Community at Hagenbrunn: and as the latter very naturally thought that nothing could be concluded without a previous interview, he promised to set out for Vienna. This, his arrest and imprisonment prevented. But, as if the whole affair depended exclusively on him, he wrote a letter to the Superior at Hagenbrunn, enclosing three diplomas, by which he received the members of that house and the brethren into the Society of the Faith, and imparted to them the various powers which the Pope, he said, conferred on him at Sienna, concluding all by the nomination of the Abbé Varin as Superior of the Society of the Faith in Germany. This very decisive and unceremonious conduct gave great offence to the members of the Society of the Sacred Heart, but by a subsequent communication Paccanari succeeded to a certain extent in removing the unfavourable impression. On recovering his liberty he repaired to Florence to have another interview with the Pope—for Pius VI. had been removed by the French from Sienna, and confined in a Carthusian Convent not far from the former city. The Pope received him graciously as before; spoke of the Memorial which the Nuncio at Vienna had sent him favour of the Association of the Sacred Heart, and advised him to go to Hagenbrunn to see if the two Associations might not be brought to coalesce. This advice of the Pope had great influence on Father Varin and his associates, and Paccanari on the other hand had reason to be anxious for the union. He had only three priests in his Society, and not more than twenty members in all. As he had shown some reluctance to join the Jesuits in Russia, the Italian members of the old Society, particularly in Parma and Venice, gave him no countenance whatever, and even regarded him and his followers as an obstacle to the restoration of their Order. Paccanari having thus but little support in Italy set out at length for Austria, and on his arrival at Hagenbrunn the negotiation commenced. During ten successive days all the principal members of the Congregation of the Sacred Heart met twice a day to discuss the proposal, and on the evening of each day Father Varin, through Father Lineo, his interpreter, communicated to Paccanari the result of each Conference. At length, after many objections and mutual explanations, the members of the Society of the Sacred Heart consented unanimously to enter the Society of the Faith, and on the 18th of April, 1799, they all renewed their vows, and promised obedience to Paccanari as Superior.*

* See La Vie du Pére Varin par P. Guidée. Cretineau Joli and Henrion are in some respects inaccurate.

It should be observed, however, that they were not then aware of what had passed between him and the ex-Jesuits of Parma and Venice. Before his departure for Italy, Paccanari appointed Father Lineo della Torre Provincial of Germany, and Father Varin, Rector of the College of Hagenbrunn. Many of the members of that house after devoting some time to study and preaching were sent on various missions to Germany, France, and Switzerland, and in 1802, as already mentioned, they opened a house in England at Kensington. As they were nearly all French it might have been expected, perhaps, that Father Betagh who had spent so many years in France would have felt inclined to second their views, and to intrust them with the education of those who like themselves were anxious to see the Society revived. But neither he nor Father Callaghan could overlook the fact that not one individual of the body to which they belonged had ever been connected with the old Society, and that, consequently, however pure their intentions might be, they could not be expected to impart to others that traditional spirit and professional character which they had not inherited themselves. For this, and other reasons, it was not surprising that the English ex-Jesuits, like those of Venice and Parma, gave them but a cold reception. Only one ex-Jesuit of the English province joined the Community at Kensington, and he, though by birth a Frenchman, saw reason to leave them soon after. If Fathers Betagh and Callaghan had ever any doubts as to the character and stability of that establishment, they were soon removed by its final and abrupt dissolution. It had not been opened very long when Paccanari, who had returned to Rome after been ordained at Padua, though he had been refused ordination by the Nuncio at Vienna, thought proper to convoke a sort of Congregation, to which he summoned Father Rozaven from Kensington, with other representatives from different houses. Father Rozaven while at Rome became acquainted with some serious imputations affecting the character of Paccanari, but as he was unable to authenticate them satisfactorily, he returned to England without any further proceeding. At London, however, during the following year he received additional information, and obtained something like positive proof of the truth of those charges; and he considered them so serious that he undertook soon after a second journey to Rome in order to lay them before the Pope. Pius VII. admitted him to a private audience, and commended him highly for what he had done, but on returning to London he learned with surprise that his associates there had already petitioned the General Father Gruber to be allowed to enter the Society in Russia. After some consideration he resolved to follow their example, then wrote to Paccanari that he and his brethren at Kensington were no longer members of the Society of the Faith. The house soon after was closed, and to March, 1804, the great majority of its

members were admitted with the sanction of the General into the Noviciate of the Society in Russia.

It was in the same year that Fathers Callaghan and Betagh came to a final decision in regard to their students at Carlow, and resolved to transfer them to Stonyhurst. Even at an earlier period there was no house, perhaps, in which they could have been placed with greater advantage; for Stonyhurst, though in name a seminary for secular clergy, was not only directed and governed by members of the old Society, but also conducted, for the most part, on the same principles and in the same spirit as the colleges at Liege and St. Omer's before the suppression.

The Missions attached to the English Province had been a great means of keeping its members together long after its extinction, and of fostering the hopes and desires they all entertained of rejoining the Society once more. Those feelings they carried so far as to petition the Vicar-General, in 1786, to be admitted as members of the Province of Russian-Poland. The Vicar-General did not deem it advisable at that time to comply with their request. At a later period, however, when Father Gruber was elected General, they made the same or a similar application, and they were so far successful that Fathers Betagh and Callaghan could hardly have hesitated any longer as to the course they should pursue. It was not long after the election of Pius VII. that the English ex-Jesuits petitioned, for the second time, to be received into the Society, but the General, Father Gruber, though under more favourable circumstances, thought it prudent to consult the Pope before he returned a decisive answer. Pius VII., in a verbal communication to a friend of the Father General's, expressed his approbation of the proceeding in question, but he added that he did not think it expedient just then to authenticate his sanction by any written document, which might be done, he said, at a more favourable moment.

With this answer Father Gruber was satisfied, and acting on it forthwith, he wrote to the Reverend William Strickland, professed Father of the old Society residing in London, and commissioned him to admit Father Stone, the Superior of Stonyhurst, to the solemn profession of four vows, and then to instal him as Provincial of the Society in England. This he did accordingly on May 22, 1803. Of the members of the ancient Society who received their vows soon after under the authority of Father Stone, six had been professed Fathers—one of whom, Father Peter O'Brien, was an Irishman—two had been Spiritual Coadjutors, and eighteen had been Scholastics, ordained before or soon after the Suppression. At that time there were but few Provinces of the old Society in which so

many surviving members could be found: there was only one* in which so many came forward at a later period to enlist once more under the standard of St. Ignatius. To complete and perpetuate the work so happily commenced, a noviciate was opened near Stonyhurst during the ensuing autumn, and on September 26, 1803, the vigil of a day so memorable in the annals of the Society of Jesus, twelve Scholastics and two lay-brother Novices commenced their first probation under Father Charles Plowden.

This, though only a prelude to the public and total restoration of the body, was sufficient, as Fathers Callaghan and Betagh thought, to justify a close connection wlth the English Jesuits in the hope that whenever the Society possessed a sufficient number of Irish subjects it might be revived in Ireland by the same authority as in England.

They agreed in consequence to send all their present and future candidates to be educated under the auspices of Fathers Stone and Plowden; but this determination was not carried into effect before the following year. It was on September 20th, 1804, that the first Irish novices for the Irish Mission, Messrs. Kenney, Ryan, Cavanagh, Considine and Yore commenced their Noviciate at Hodder, while others with similar views, but younger or less advanced in their studies, entered the College at Stonyhurst, in the different classes for which they were deemed to be respectively qualified. In taking this step, so very important for the future Society of Ireland, I have said that Father Betagh agreed with Father Callaghan, and such was really the case, though the contrary has been asserted most erroneously and unwarrantably. Whatever might have been the opinions of Father Betagh at an earlier period, when, in the eyes of many, the restoration of the Society was almost utterly hopeless, it is certain that he subsequently coincided in the views of Father Callaghan, and co-operated effectually with him by endeavouring to realise them if he could. This I can vouch for from my own experience. Before going to Stonyhurst I was examined by one in Greek, and by the other in Latin, not together but separately at their respective residences, and of the two Father Betagh seemed to take even a greater interest in the matter than the other. But, independently of this, as the question is important in regard to Father Betagh's character, I will add the testimony of a most unexceptionable witness, Father Stone. In a letter from him to Doctor Betagh, written on August 8th, 1806, and which is now before me, he says :—

"*Your* éleves at Stonyhurst are, in general, doing very well, and some of them particularly so. Mr. Jones has been the first in his school ever since he came hither, more or less. Mr. McGuire has

* As far as I can learn.

a very good place, and Master Shine is amongst the six first, Master Butler is, I think, the fourth in his school. I trust they will be learned and useful members in some future and flourishing College in Ireland."

It was in the same year, 1804, when the first Irish Novices entered Hodder, that Father Callaghan, acting apparently also in concurrence with Father Betagh, resolved to cancel his will of 1796, and to make a new arrangement for the greater security of the Missionary Fund.

After consulting Father Stone, and most probably the General, and considering that himself and Father Betagh had now but few years to live, he determined to transfer whatever property he possessed to Father Stone as trustee for the Irish Mission, and as the person most competent and most likely to carry out his own views and those of his predecessors for the re-establishment of the Society in Ireland. This was eventually done most faithfully and most honourably by Father Stone, who lived to see not only the public and total restoration of the Order, but the revival of it in Ireland under more favourable circumstances than had ever attended its existence here before the Suppression. It was exclusively during his administration as Provincial in England, for he held that office for fourteen years, that all the candidates for the Society from Ireland entered Stonyhurst or Hodder. Their number in all amounted to forty-five, and of those not more than thirty-two commenced their Noviciate, while twenty-eight only became members of the Society. That in so considerable a number some should have changed their mind or discovered by experience that they had no real vocation to religious life, is not surprising, but independently of such considerations it is certain, I believe, that several were admitted without sufficient discrimination. This was the opinion of Father Stone. In one of his letters to Father Betagh he says :—

"I cannot approve of the plan of sending éleves for the Irish Mission so advanced in age and so destitute of classical knowledge as some of those who have been sent to Stonyhurst."

"August 8th, 1806."

THE END.

VALE NOVITIORUM.

GEORGIOPOLI IN WHITE-MARSH PROFICISCENTIUM.

Or Tears of the Novices when ordered by Father Kenny to leave White-Marsh.

22nd Februarii, 1831.

Ite citi, Juvenes! properemus! scandite currum
Macti animis! Ecquid nectitis usque moras?
Cedite dilectis audaces, cedite tectis,
Cedite, cunctantes arguit ipse Deus.
Quà via monstrat iter, fortes migrate Coloni,
Illuc felices vos vocat *alba Palus*.
Non lutulenta palus, Cœli sed candida lacte,
Quò caram subolem nos beat alma Parens.
Festinate citi, Dulces; modò cernite bigas,
Ut frenum impatiens, mandit uterque ferox!
Hæc ait ingeminans, oculis minitantibus asper,
Dux viæ: ut afflictis increpitatque moras!
O Francisce! tuis nos ergò amplexibus arces!
Dilectos ultrà non sinis esse tuos!
Hîc Pater, hîc dici, quin vel bona Mater, amabas!
Sed frustrà! ventis irrita vota damus!
Te quoque nil precibus nostris, Pater optime, flecti!
Quem penes arbitrium est dicere, nolo, volo.
Tu solerte manû hîc sapientèr cuncta gubernas,
Et procùl è patrio nos cupis esse sinû!
Eheu! cœlestis prima incunabula vitæ
Deserimus: profugis nullus et illacrymat!
Sed Petrus ire jubet, Deus imperat, ite Sodales,
Elysium vobis nùnc erit alba Palus.
Adsumus: Aethiopes etiam sub sidere Cancri,
Aut sinus tantis tractibus antipodes;
Vel sine remigio Oceanum tentare parati:
Verba dedit Petrus, fatus et ipse Deus.
Intereà æternas memori de pectore grates
Accipe, amicorum digna corona Patrum!
Vale igitur, Thoma! puerorum suscipe vota:
Tu, Francisce, vale! sis bonus usque tuis!
Dilecti Patres, valete iterùmque valete,
Et nostrî memores fundite vota Deo!

CARMINA CONDITA AUT TRANSCRIPTA.

A PATRE P. KENNY.

PRO RENOV : A. S. PETRUM.

June 29th, 1808.

Cur ego *Sicilides* auderem urgere Camœnas
Cum nunquam adrisit Turba Novena mihi ?
Cur piger ingratum Vates tolerare laborem ;
Duraque in alternos cogere verba pedes ?
Mos tamen antiquus, venerandaque jura Priorum,
Hac sacrâ exponi carmina luce jubent ;
Hæc ergo invitis quamvis mea carmina Musis
Quæ nequit ingenium, mens pia suapte refert
Vota tibi, Petre reddo, et gratum dedico carmen,
Quod mihi per fluctus horrisonumque mare
Quodque mihi ignotæ per mille pericula terrae
Præsidium tutum duxque fidelis eras !
Quod tandem me salvum et sospitem ab hoste *Sicanis*
Deposuisti oris ; quod memor usque mei
Voti, Loiolidum in gremium, cœtumque reponis :
O mihi felicem terque quaterque Diem !
O utinam his donis meritas impendere grates
Possim ! sed parvum deficit ingenium :
Ergo, quæ tenui quamvis majora volente
Ingenio dixi, sint tibi grata *Petre*.—P.K.

EPIGRAMMA.

PRO RENOV: SS. NOMEN, *1809.*

En video puerum sic præsepi recubantem;
Et molle in duro stramine cerno latus!
Vagitus tremuli spirantia viscera pulsant;
Rodit et occultus suavia corda dolor.
Non quia nunc Boreale invadit pectora frigus
Non quia durescunt membra tenella gelu.
Ah! tangit gravius glaciati pectoris horror!
Ah! tangunt gravius crimina dira mea!
Virgineæ puro Genetricis sanguine nate
Parvule mi Jesu Tu miserere mei—P.K.

AD DIVUM ALOYSIUM.

Lilia mixta rosis meritum Loidice tributum
Hâc tua jure sibi vindicat ara die.
Eheu! cum niveæ desint vestigia vitæ
Te solâ Colimus suave rubente rosa.

Innocentem non secuti
Penitentem imitemur
Pro renovatione votor.

June 2nd, 1811.

ELEGIA.

PRO RENOV.

June 29th, 1809.

Pierodum sacris dulcis modulaminis expers
Expellor templis, cum mea vota tuli.
Ergo, quid ingratis cogor servire camœnis,
Duraque in alternos condere verba pedes?
Adde quod auriculam nuper mihi vellit Aquinas
Et jussit totis viribus ultro meis

Ut Dominæ famuler quæ me jam fronte serenâ
Respici invitans meque decore suo
Captat ; sic rigidis non curo placere Camœnis
Nec parca majora expeto dona manu.
Invitis Musis nulli licet esse Poetæ !
Invitæ Dominæ quis puer esse velit ?—P.K.

AD DIVUM ALOYSIUM.

PRO RENOV.

Nov. 29th 1809.

Ante tuas Lodoix flores suspendimus aras
Martyrii simul et signa pudicitiæ :
Candida Virgineum testantia lilia pectus
Nexaque purpureis serta cruenta rosis ;
Scilicet innocui durus tu corporis ultor,
Dignus es hic geminus cui tribuatur honos.—T.G.

TESTIMONIES TO FATHER PETER KENNEY, S.J.

1824, Sept. 2. Bishop O'Shaughnessy to Fr. Kenney (Newmarket-on-Fergus).

"I have been considering how much good would result to the Clergy by an annual Retreat. But I would entirely give up the business if you and you only did not condescend to conduct it."

1825, Feb. 17. Rd. Martyn (Galway) to Fr. Kenney.

"Best thanks for your kind and valuable letter, to the authority of which, and its admirable reasoning, I will pay full attention."

1825, April 25. Abp. Curtis to Fr. Kenney.

"I have great pleasure in being informed by Rt. Rev. Dr. Crolly, Bishop elect of Down and Connor, that you had kindly condescended to preach his consecration sermon at Belfast on 1st May. I should be extremely happy in the pleasure of travelling to Belfast in your company.

1826, Feb. 23. Fr. Genl. Fortis (Rome) to Fr. Kenney.

"Quod a nobis precatur Ra. Va., ut per annum se conferat Avenionem, ibique tranquillam per id tempus vitam agat in sanctitate, justitia et studiis, quantum in me est, haudquaquam alienus sum ut hoc ipsi concedam. Sed tamen videndum, ne Sese Episcopi Hiber, vel Nostri opponant discessui Ræ. Væ. isthinc in Galliam, quod totum prudentiæ and dexteritati suæ relinquo."

1830, Mai 29. F. Roothaan to Fr. Kenney.

"Ra. Va. tradito suo officio Provincialis R. P. S. Leger, ipsa cum officio Visitatoris pergat in Americam. Illic Ræ. Væ. desideratissima est a Nostris. Aliquem me mittere omnino necessarium est: quem mittam alium, cum spe felicis exitus A.M.D.G., habeo neminem."

1831, Jan. 1. Fr. Verhaegen to Fr. Kenney, E. Collegio Ludovicenti.

"Rev. et Dilectissime P. Superior,

"Advenit tandem optata dies, qua Paternitatis Væ. gaudium, quod mihi et fratribus meis adventus Vester in hanc regionem contulit, exprimere constitueram. Mitto vere filialis charitatis, qua Paternitatem Vestram prosequitur nostra hæc Communitas hoc indicium.

"Amas nos, Pater, et amorem vestrum erga nos omnium retributionum vestrarum maximam ducimus."

1831, July 27. From Alexa. [Anonymous.]

"Aware of the authority you have over your subjects, and having heard of your impartiality, I, with others of the congregation, have looked for your return with anxious patience, and greet you with feelings the most cordial.

1831, Aug. 6. (Charleston, S. C.). Bp. England to Fr. Kenney.

"I wish you to come to us (Clergy here) on the next occasion (retreat). God alone knows what blessings you may bring. You could rouse us; you could instruct us; you could animate us. Do not refuse me. More important consequences to the Union at large may grow out of this. May God inspire you to confer this favor! to do this good work!

1832, Feb. 2. Fr. Verhaegan (St. Louis) to Fr. Kenney.

"I don't look on your Reverence's observation as a positive determination on your part not to ask for anything, unless you find yourselves (you and Fr. M'Sherry) in extreme necessity. I trust you will deign to act more liberally with us.

"I remain, with sentiments of the most unfeigned love and esteem, Rev. and dear Father Visitor, your Rev.'s most humble, obedient, and devoted servant, and son in Christ."

1832, Feb. 24. Fr. Kenney to a Dublin friend.

Florissant or S. Ferdinand, Missouri.

"Were you to experience the dreadful winter which I have had again to encounter, and the miserable house in which I live, you would say that an asthmatic old man is well off if he

can struggle through such a severe season. I came hither on the 24th Jan. from St. Louis. A day or two previously had been tolerably mild, and arrangements, therefore, were made. An affair that is called a carriage was borrowed from one Irish Catholic, a horse from another. The night before, a N.W. blast came on; but it was hoped that, as the sun was visible, the rising breeze would subside, or its effects be mitigated before noon. But I have at last learned that this detestable wind is never to be trusted. Our carriage was quite open in front, and very nearly so behind. The wind became severe to an extreme never before experienced by me. The sun was covered by thick, gloomy clouds before 10 o'clock, and was not seen for the rest of the day. Twice we left our vehicle to get into a house and warm ourselves. We were 7 hours at a mighty journey of 17 miles.

"Every turn in our road brought us more directly to the wind, and it was as full in our faces as it could be. We were forced to walk, though scarcely able to move. I had repeatedly to stop and turn my back, to gain my breath. I was half an hour coming up the private road that leads to the house, endeavouring to breathe for life, without the power of uttering a syllable, and every limb shaking like the leaves in a storm. I need not tell you that after this I was laid up for some time."

1832, Mar. 26. Bp. of Bardstown to Fr. Kenney.

"All the people who have heard of you, and above all, my clergymen, are very anxious to see you, and hear you preaching the Word of God. Many of my missionaries have begged of me to solicit you and entreat you, in the most moving and pressing manner, to give them a spiritual retreat of 5 or 6 days. I conjure you, by all that is sacred and religious, to grant us such a blessing. It will remove the prejudices still existing against your Society; it will serve considerably to alleviate the cares and solicitudes of an old missioner, who has served full 40 years in the United States, 19 years as a missionary or a teacher in colleges, and 21 as a Bishop in Kentucky. For St. Ignatius' sake don't refuse this important blessing to my diocese in general, and in particular to your most devoted and affectionate servant."

1832, Mar. 12. R. Roothaan to Fr. Kenney, Georgetown.

"Quam primum deletam eam animo Ræ. Væ. cupio suspicionem, quasi Ræ. Væ. parum fiderem. Quomodo potuit Ræ. Væ. hoc persuaderi? Quodnam majus fiduciæ documentum

dare possum quam nominando Visitatorem, et Visitatorem in partibus tam remotis? Ego vero profiteor, et fiduciam me habuisse, cum Ræ. Væ. munus tam difficile demandarem, et hanc meam fiduciam ex iis, quæ hucusque istic gessit, esse confirmatam et auctam. Plane enim prudenter, et juxta mentem nostram, Ra. Va. res gerit.

"Tam frequentes sunt ex Hybernia querelæ de Ræ. Væ. absentia, tam ardens Commune Votum, ut quam primum fieri possit, Ra. Va. redeat in Hyberniam ut conscientiæ mihi ducerem, Rm. Vm. diutius in America relinquere, quam Visitationis negotium requirit. Atque hac occasione, rogo, ut Ra. Va. inprimis suis literis mihi suggerat, quemnam ex Patribus isthic existimet idoneum maxime, cui Propos. Provincialis officium cum nomine demandetur. Placeret sane, si per Rm. Vm. et Provinciam nominare et Provincialem possem.

"Fusius ad illas suas ad Patrem Generalem datas, respondi, quod summopere doleam de Ræ. Væ. dolore, quem ut plane omnem abstergerem, et quidquid ipsi in mente hærebat evellerem, *momento, si potuissem, pervolassem maria, et terras, et coram meum* erga Rm. Vm. animum pandere voluissem. Sed satis sit. Divina Bonitas ita interdum agit aut permittit, ut servi sui etiam a maxime nolentibus exerceantur, ut opus perfectum habeant.

Cum Generali de quo in literis—soli—non potuit agi melius ac prudentius.

Longam epistolam concludo, iterum iterumque Rm. Vm. arctissime amplexor in Domino.

1832, June 21. Frans. Varin to Fr. Kenney.

Præterita Aestate, admirandissimis et eruditissimis orationibus animas vinculis æternis tibi adstrinxisti."

1832, July 25. From Benedict Joseph Bp. of Bardstown to Fr. Kenney.

"Had I such a man as you to prepare the way, when I visit my diocese, and to advise me when a thousand doubts crowd in my head, I believe that 'my burden would become light, and my yoke sweet.'"

1832, Oct. 23. Fr. Roothaan to Fr. Kenney.

"Ad consolationem Vestrae Ræ. dicam, quod ex variis Missourianis literis magna animi laetitia intellexerim, optimum exitum habuisse visitationem, presertim quod ad cordis *dilata-*

tionem et animarum *conjunctionem* firmandam multum conduxerit. Aliquis me rogavit annon perduraret etiam pro Missouri jurisdictio Visitatoris quamdiu in Statibus Unitis residet: ad quod respondeo, illam ubique perdurare, cum id fortassis possit esse necessarium, ad bonum consolidandum.

1832, Dec. 3. John Cotter, Lay Br., and Three Schols. to Fr. Kenney.

"Ce Matin nous avons tous les quatre fait les voux apres 2 années de Novitiat. Puissions nous, par notre exactitude à nous acquitter de nos devoirs, remplir l'attente d'un Superieur tel que notre Très-Digne and Révérend Père Kenney. (Du Collège de Georgetown).

1832, Dec. 10. Fr. Kenney begs an Abp. (of Baltimore) to counteract Dr. Fenwick's, (late Bp. of Cincinnati) attempt to get him appointed Coadjutor to that diocese, chiefly on account of his age (54) and his asthma, aggravated by the American climate.

1832, Dec. 17. James, Abp. of Baltimore, acknowledges receipt of the above, but makes no promise.

1832, Dec. 29. Fr. Grivel to Fr. Kenney.

"Your presence will be wanted very much in America for a year or two—ut placitum cœlo. Deiparæ, superisque Soc. Patribus in cœlo et in terra.

(To be continued.)

BRIEF MEMOIRS

OF

SOME FATHERS AND BROTHERS WHO DIED AT UNIVERSITY COLLEGE, DUBLIN, FROM 1889 TO 1893.

FATHER JOHN O'CARROLL.

Written by Rev. M. Russell, S.J., for the "Irish Monthly."

The Rev. John James O'Carroll, S.J., who died on the 5th of March, 1899, was too interesting and too remarkable an example of Irish talent not to have his name recorded in a Magazine which has for one of its objects the preservation of as many Irish names as possible. To those who have never before heard of him, we feel that we cannot introduce him better than by first quoting the obituary which appeared in *The Freeman's Journal* the morning after his death :—

"We deeply regret to announce the death of one of our country's most gifted scholars, Rev. J. J. O'Carroll, S.J., Professor of Modern Languages, University College, and Examiner in these same subjects in the Royal University. To men of education in Ireland it is unnecessary to explain what a loss the cause of learning has sustained in him. We do not exceed the rigid truth when we state that he has left not one in Ireland who can adequately fill his place. He was a master of almost all the languages of Europe—a master in the fullest sense of the term. He spoke them fluently, and he was an adept in their literatures. The Russian and the Hungarian, which are beyond the reach of most of our *literati*, were familiar to him—even the provincial dialects of these strange tongues afforded him room for the exercise of his singular talent. He was an indefatigable student, seeking every facility to extend the range of his knowledge. The ships which brought foreigners from distant lands to Dublin sometimes supplied him with teachers : it was not unusual for him to pay a foreign sailor to sit with him in his room by the hour and talk to him in the language of Sweden or of Iceland. Hitherto he had been engaged accumulating his stores of knowledge : he had just begun to utilise his vast acquirements for the advantage of others. Works of rare merit on which he was engaged must now remain unfinished. There is no one who can complete fittingly the tasks to which he had put his hand, but which he has not been spared to accomplish. We deplore the sudden death which has taken him off, with only a few minutes' warning. We cannot but regard it as a national loss. As it is, his fame must not grow to the measure of his intellectual merits.

But his name will none the less remain enshrined in the memory of those who had the good fortune to know him intimately, and to learn from him how transcendent gifts of mind may be combined with the most touching modesty, and rare endowments of intellect enhanced by the charms of unaffected humility."

It will be seen from this notice that Father O'Carroll deserved a place in the "Memoir of Eminent Linguists," which Dr. Russell prefixed to his *Life of Mezzofanti*. A writer in the *Irish Times* of March 8, 1889, who seems to have been intimate with Father O'Carroll, states that he was master of fourteen languages and literatures, that he could converse in eight other languages, and could read eight or nine more. The fourteen that he enumerates as being thoroughly mastered by the deceased scholar are—French, Italian, German, Spanish, Portuguese, Irish, Russian, Polish, Icelandic, Danish, Norwegian, Servian, Illyrian and Hungarian. He was also quite at home in Greek, ancient and modern. If we add English and Latin—his intimacy with which is taken for granted—the number of languages that he possessed thoroughly comes up to seventeen.

The writer, whose observations we have just summarised, mentions that Father O'Carroll's memory was marvellously tenacious, recalling, for instance, the details of conversations which had taken place thirty years before. In the countries in which he at various times pursued his studies, he was able in a very short time to qualify himself to be a government examiner in some branches of the public examinations. Generally he not only learned the language of a country, but mastered its dialects.

Before mentioning a few more personal particulars about Father O'Carroll, we may add here the remarks of another friend in *The Nation* (March 9), who dwells chiefly on his Irish studies. Father O'Carroll had scholarship enough (he says) to have writ his name on the roll of the most celebrated linguists. There was scarcely a European dialect of which he was not the master; and he had a literary instinct that made his immense talent for the acquisition of languages something more than a mere philological instrument. Unlike many of our linguists, Irish was neither the last nor the least on his list. Our Gaelic scholars are familiar with his name through the pages of the *Gaelic Journal*; they know him as one whose knowledge of the old tongue, though sound and accurate, was not of the dry-as-dust order. His dramatic dialogues in Irish were a feature of the Gaelic Union's publications. Those dialogues illustrated to some extent a theory which he held with regard to Irish literary genius, and of which we do not remember to have seen the statement anywhere. He once stated to

the present writer that his study of the old Gaelic literature had convinced him that, had the literature been allowed naturally to develop, it would have been rich in drama.

"In Irish history Father O'Carroll was somewhat of a sceptic. He was exceedingly doubtful of the Pagan legends: not that he did not ascribe value to them, but his interpretation was not as literal as that favoured by many of our scholars. Nevertheless, he was jealous of the reputation of Pagan Ireland. The last piece of his published work is contained in the March number of the *Lyceum*. It is an article on the contemporary accounts of the Pagan Scots, and it admirably illustrates the breadth of his scholarship by its application of classical knowledge to the criticism of Gibbon. Gibbon slandered Pagan Ireland through a whole volume, and withdrew his slander later on in a foot note. Father O'Carroll's exposure of the inaccuracy and the dishonesty is a fine piece of criticism. This was but a small piece of ore from a vein which the writer had just begun to work, and it is sad to think that a mind so full of our country's language, literature, and history – so full of a learning so rare — is with us no more. The dead scholar was an interesting personality for another reason. He was the last direct descendant of the O'Carrolls of Ely, and one more old Irish house has now no direct representative. But neither this fact, nor the fact of his accomplished scholarship, ever took Father O'Carroll from the retired circle to which his modesty confined him, and within which those who had the privilege of approaching it found as bright, as kind, as keenly intelligent, and as perfect a gentleman as either the country that gave him birth, or the illustrious Order to which he belonged, could claim."

It is now time to give a few dates from Father O'Carroll's life. He was born on the 1st of September, 1837, at 51 Great Charles-street, Dublin. Through his mother, who was a Miss Goold, he was closely connected with the Dease family, and also with Mr. Gladstone's latest Irish Chancellor, Lord Justice Naish. His father, Redmond O'Carroll, was the first President-General of the St. Vincent de Paul Society in Ireland—in which office, by the way, Judge Waters has just succeeded the late Sir John Bradstreet, Bart. One of those romantic circumstances on which novels sometimes turn occurred in Mr. O'Carroll's life. On the death of a relative he had entered fully into possession of a large landed property, when he himself discovered a will bequeathing the property to another. He at once gave the property up. Instead of what happens in such cases in novels, one is almost glad to be told that Mr. O'Carroll's honesty had not its reward in this world.

His only children were the subject of this notice and his brother Francis, who became a priest of the London Oratory, and died two years ago. They were educated at Clongowes. The elder brother, a few days after his sixteenth birthday, became a novice of the Society of Jesus on the 13th of September, 1853. It is needless to mention the places and the

years in which he learned and taught; but it is right to say that his amiable sanctity impressed deeply all who came in contact with him, and that in him also was found no mean measure of that marvellous innocence and marvellous spirit of penance which (as we are told in the Church's beautiful prayer) the Distributor of heavenly gifts linked together in the angelic youth, St. Aloysius. More edifying, perhaps, than the tokens of corporal mortification, which his sudden death did not allow him to conceal as he had concealed in life, are such instances of self-sacrifice as we have heard of him during his student-life at Rome. Bookworm as he was, enthusiastic student as he was, a fellow-student has told me that when anyone wanted a companion, as was necessary in issuing from the Roman College, Father O'Carroll was always ready to put his books aside and offer his services cheerfully, never grumbling in the least, no matter how long he might be detained from his beloved studies.

These studies took very early a linguistic direction. If his talents and tastes had received full opportunity and full development, he might almost have become an Irish Mezzofanti.* When Father O'Carroll was a candidate for an appointment in Modern Languages in the Royal University of Ireland, he obtained testimonials from highly qualified persons with regard to the four languages—German, French, Italian, and Spanish—which form the department of Modern Languages in that University. I was about to give a few extracts from these testimonials, but it seems well to put on record this authentic proof of a portion of the linguistic knowledge possessed by this Irish priest :—

"I have lately made the acquaintance of the Rev. John James O'Carroll, Examiner of the Royal University of Ireland, and I have much pleasure in stating that I find his German pronunciation is *excellent* and *without foreign accent.*

BALTHAR VON REICHEL,
"Knight of St. John of Jerusalem."

"I had the honour of knowing the Rev. J. J. O'Carroll, Examiner of the Royal University of Ireland, more than twenty years ago. At that time already the rev. gentleman was known as a very good linguist. He gave, even at that time, lectures in German on history with great success in a continental

* The sum of the long and laborious researches which produced Dr. Russell's *Life of Mezzofanti* seems to be that the Polyglot Cardinal had, at the lowest and most strictly scientific calculation, mastered sixty languages. Adding the languages with which he was acquainted less perfectly, the number reaches 78. This is the very lowest estimate, while some, between languages and dialects, raised the number to 114.

college, then the public Imperial school at Feldkirch in Austria. I had the pleasure of meeting him again after an interval of twenty years, and then again and again, and was extremely suprised at the purity of his German pronunciation and at his facility for expressing himself in German. His German is as correct with regard to grammar as refined with regard to accent. His knowledge of German literature is very extensive.

"F. J. HOVER,
"Professor of Philosophy and German Literature at Stonyhurst College."

"If you can turn my testimony to account, you can use it in the fullest and freest way, as I hereby declare that I have had time and opportunity in abundance to become acquainted with and admire your great and really rare talent for modern foreign languages, especially your ease and correctness, the purity of your pronunciation, as well as of your way of writing in German. What excited my astonishment still more was your solid and deep comprehension of the spirit of the German language, of German life and character, of German Culture and National Development. "PH. LOFFLER, S.J."

"When I recently had the honour of making the Rev. J. J. O'Carroll's acquaintance, it accidentally so happened that German was being spoken, and I was indeed so deceived that I asked him the question—Are you German? But for his contradiction I might well have continued in my error in the course of a long conversation between us which ensued.

"As to grammar and facility of expressing himself he is the equal of any German I know. "GUSTAV BISCHOF, F.T.C., F.C.S.,
"Late Professor of Technical Chemistry, Andersonian University, Glasgow."

"Professor MAX MULLER has much pleasure in stating that he has conversed for some time with the Rev. J. J. O'Carroll, and that he considers his knowledge of the German language very creditable. He speaks it fluently, correctly, and with a natural accent. He has also studied several other languages, and taken an interest in questions of Comparative Philology. From what he has heard of the Rev. J. J. O'Carroll's acquirements from a very competent judge, and from what he has seen himself, Professor Max Muller has little doubt that the Rev. J. J. O'Carroll would discharge the duties of a Professor of German language and literature very satisfactorily."

"Having had the pleasure of a long conversation with the Rev J. J. O'Carroll, I am in a position to state, and do so with pleasure, that he speaks and understands French like a native of France, with ease and a very good accent. I feel quite sure that he would be able to undertake the teaching of French not only grammatically, but also practically. He appears, besides, to be an able and well-informed man. "CH. CASSAL, LL.D.,
"Professor, Univ. Coll. and R. N. College; Examiner in the University of London; to the Admiralty; the Council of Military Education, &c."

"Ayant eu le plaisir de m'entretenir pendant quelque temps en Français avec le Révérend J. J. O'Carroll, Examinateur de l'Université Royale d'Irlande, je suis en mesure de déclarer qu'il parle cette langue avec une grande aisance, de la manière la plus correcte et avec un accent irréproachable.

"CH. RIEU,
"Keeper of the Oriental MSS., British Museum."

"For several years I filled posts connected with education in my native city, Paris. I was a teacher for three years in the College of Vaugirard, Paris, 2nd for ten years—1871-1881—Rector of the College Sante-Genevieve in Paris, &c. I am now Rector of the French College at Canterbury, and since my arrival in England have become acquainted with the Rev. John James O'Carroll, Examiner of the Royal University of Ireland. I can say that not only he speaks French correctly and fluently, but that his pronunciation is very excellent, and his accent very natural, without any foreign intonation.

"He is the author of an article, signed with his name in the "Etudes," which shows that he writes French as well as he speaks it.

"STANISLAS DU LAC."

"I have as much confidence as pleasure in certifying that the Rev. John James O'Carroll, Examiner at the Royal University of Ireland, has a perfect knowledge of the Italian language, and his pronunciation is so correct that no competent judge could detect any difference between his and the pronunciation and cadence of an accomplished native. "A. FARINELLA,
"Professor of Italian Language and Literature
at the University College, London."

"Early in the month of March, 1884, I was engaged to give private lessons in Spanish by Herr Hugo, Manager of Strand Branch of the Institute for Teaching Languages which is established in Moorgate-street, Gower-street, &c. I was surprised at finding that the gentleman for whom I was employed, the Rev. John James O'Carroll, Examiner of the Royal University of Ireland, far from desiring ordinary instruction in Spanish, wished only to carry on conversation in that language. But I was much more surprised at finding that he spoke Spanish with a perfectly Spanish accent. I handed him a Spanish newspaper, and, after he had read from it to me for some time, I exclaimed: You read perfectly—"perfectamente."

"After an hour's conversation in Spanish with the reverend gentleman, truth made me tell him that his pronunciation was magnificent—"magnifica." It is quite that of well-educated natives of the southern provinces of Spain.

"JOSE MANUEL BOULLON,
"Professor of the Spanish Language, Native of Madrid."

"The undersigned has much pleasure in certifying that he has conversed with the Rev. John James O'Carroll, Examiner of the Royal University of Ireland, in the Spanish language, and found that he speaks it correctly and easily, and with a *very good* accent. "P. J. DE ZULUETA,
"Secretary of the Spanish Legation in London."

These testimonials, as I remarked before, were necessarily confined to the four languages specified. It might still be possible to procure evidence with regard to the other languages mentioned in an earlier part of this paper. At present it will be enough to add the following statement of the Rev. William Delany, S.J. :—

"Being in Rome in the year 1866, I was present on many occasions at conversations between the Rev. J. J. O'Carroll and a Dutch clergyman named Steins and also a Dalmatian named Jeramaz, with whom Father O'Carroll conversed in the Dutch and Slavonic languages. I knew those gentlemen intimately, and they assured me that Father O'Carroll spoke their languages with extraordinary ease and correctness. I was present also several times at Propaganda College when he conversed in Modern Greek with a young Greek, whose name I forget, and who assured me similarly that Father O'Carroll spoke his language with very great facility."

Father O'Carroll worked on cheerfully and earnestly, though it was known that he suffered from disease of the heart. On Shrove Tuesday he pursued his favourite researches in Trinity College Library till four o'clock, and then came over to continue them in the library of St. Francis Xavier's, Gardiner-street. Hurrying home after five o'clock to University College, Stephen's-green, he was seen to be very ill. There was but time to administer the sacrament of Extreme Unction before he expired.

One day that St. Aloysius and his fellow-novices were "at recreation"—as the phrase is in convents—the question was mooted what each should do if he were told that in a few minutes he was to die. One would hurry off to his confessor and try and receive sacramental absolution for the last time with the most perfect possible dispositions. Another would run to the chapel and pour out his soul before the altar in fervent acts of contrition. Aloysius said he would go on with his recreation, for that was what God wished him to be engaged in at that moment. Father O'Carroll did not guess, on the last morning of his life, that this same question was practically proposed to him; but it so happened that on that last morning he made use of these methods of immediate preparation for death. But his daily habitual life was the best preparation, and for him the suddenness of his death was only an additional mercy. *Cujus animæ propitietur Deus!*

FATHER GERARD HOPKINS.

Father Gerard Hopkins was born in 1844 at Stratford, in Essex, and received his early education at the Cholmeley Grammar School at Highgate. From earliest childhood he showed a great talent for drawing, and his work was dis-

tinguished for its marvellous delicacy. His aunt used to read to him of the then recent discoveries of Layard, and they seized on his imagination and he never ceased drawing and painting subjects suggested by them. He had a very exquisite voice, and took great interest in music. This, with art and literature, became his special studies. His originality showed itself from when he was a child in his objection to practical views of things.

He won a school Exhibition and gold medal in 1862, and an Exhibition at Balliol College, Oxford, in 1863. There he had scope for his brilliant talents, and pursued, with great enthusiasm, in the scant intervals of hard work, his studies of art. Architecture was a branch in which he took deep delight, and he was a fervent worshipper at the shrine of Butterfield, the architect of Keble College. "His conversation was clever and incisive," writes an old friend, "and perhaps critical in excess. As to the quality of this criticism I thought much at the time—and have thought much since—that it was the best of the kind to be had in England, in places where production and criticism do not, as is the case at Oxford, keep pace. If he had not been the victim of a lengthened and overwrought critical education, which makes men subjects of an operation, rather than trained instruments for work, Hopkins had all the elements of an eminent artist or literary man. His acquaintance with poetry was extensive, and his judgments differed upon various poets considerably from what most people entertain.

"When I first knew him he called himself a 'Tractarian,' on the ground that he believed 'Tractarian' doctrine true, and if the Church of England rejected it, so much the worse for the Church of England. His leaving it was not to change, but to give expression to his religious faith. He had no patience with a Catholic plea for beliefs which are not on the surface, at least, of the Articles and Common Prayer Book.

"Gerard passed 1st Class in Mods., and in the June of 1867 1st Class in Honours in the final Schools. The late Dr. Wilson, his examiner for 'Greats,' thought highly of his talents. It was very extraordinary to achieve such success when his mind was pre-occupied by the struggles of conversion."

The views of the Master of Balliol, Dr. Jowett, seem to have contributed towards his abandonment of Anglicanism, and Liddon is said to have expressed regret at his conversion as a serious loss to Anglicanism. He had made his "first confession" to the learned Canon, and he used to say that he never had exceeded the contrition with which it was accompanied.

He entered the Novitiate on September 8, 1868, and his fellow-novices well remember his panegyric of St. Stanislaus, which was as brilliant and beautiful as it was out of the usual routine of pulpit deliveries. As soon as he had taken his vows, he went to his philosophy at the Seminary, and returned in 1873 to be Professor of the Juniors. The following year he began his theology at St. Beuno's. He was ordained in 1877, and in the following year he began his life as a missioner at London. He spent some time also at Oxford and Liverpool, where, as in all places, he showed his beautiful love of the poor and the young, and devotion to the Society of St. Vincent de Paul. 1881-1882 he made his Tertianship, and took his vows on August 15th, 1882, at Manresa. His next two years were spent as Professor to the "secular philosophers" at Stonyhurst."

"He came to Dublin from Stonyhurst in 1884, on his appointment to a Fellowship in the Royal University. I have heard from Lord Emly, the Vice-Chancellor of the University, that the recommendatory letters presented when he sought election spoke so highly of his character and attainments (especially one from Dr. Jowett, the Master of Balliol, in praise of his scholarship), as to make the Senate most anxious to obtain his services; and Lord Emly at the same time expressed—what is the universal feeling among that body—the loss the University has sustained by his death.

"His duties consisted in teaching Latin and Greek in the Catholic University College—where he resided—and in examining in classics for the various degrees of the Royal University. The first of these duties he liked, taking much interest in his pupils; but he had a great repugnance to the labour and responsibility involved in the preparation of the examination papers, and in subsequently correcting and awarding them marks. Nevertheless, in his scrupulous anxiety to be just and fair, he was accustomed to give to these tasks a far greater amount of care and time than most conscientious examiners would have considered necessary.

"He occupied his spare hours, which were not many, in literary work. He had collected and put together, with a view to publication in some work on British dialects, the idioms of the different Irish provinces. He wrote several articles for the *Classical Review*. I do not know how many of them appeared. He was engaged at the time of his death upon a critical work dealing with difficult passages in the plays of Aristophanes, the true meaning of which he believed that he had discovered. He read a great deal of general literature, considering the little leisure time he had, but I have heard him say he could get on quite happily with no other book than his

Breviary. He was very fond of music, and composed some 'fugues,' which were very much admired by Sir Robert Stewart, Mus. Doc.

"On everything that he wrote and said there was the stamp of originality, and he had the keenest appreciation of humour. I think the characteristics in him that most struck and edified all of us who knew him were, first, what I should call his priestly spirit; this showed itself not only in the reverential way he performed his sacred duties and spoke on sacred subjects, but in his whole conduct and conversation; and, secondly, his devotion and loyalty to the Society of Jesus.

"A day or two after Low Sunday, 1889, he fell ill of typhoid fever. From the outset he was fully alive to the gravity of his state, and, I believe, never shared the hope that others from time to time entertained—that he would pull through.

"During the night of Wednesday, the 5th of June, a serious change for the worse took place in his condition, and when the doctors arrived early next morning, they pronounced his case well-nigh desperate. Father Wheeler, S.J., who attended him all through his illness with affectionate care, told him of his danger, and gave him the Holy Viaticum, which he received with the greatest devotion.

"On hearing that his parents were coming from England, he appeared to dread their arrival, because of the pain it would give them to see him so prostrate; but when the first interview was over, he expressed the happiness he felt at having them with him.

"He quite realised that he was dying, and asked each day for the Holy Viaticum. He received It for the last time on the morning of the day of his death, Saturday, the 8th of June.

"The final blessing and absolution were also then given him at his own request, and he was heard two or three times to say, 'I am so happy, I am so happy.' Soon afterwards he became too weak to speak, but he appeared to follow mentally the prayers for the dying, which were said a little before noon by Father Wheeler, and joined in by his parents. As the end approached he seemed to grow more collected, and retained consciousness almost up to the moment, half-past one o'clock, when he passed peacefully away. He was buried in the burial-ground of the Society at Glasnevin." R.I.P.—*Reprinted from "Letters and Notices."*

ROBERT CURTIS (Scholastic.)

THE *Irish Times* of September, 1893, contained the following short account of the death of Mr. Curtis :—"We announce to-day, with much regret, the demise of the Rev. Robert Curtis, S.J., which took place yesterday morning at the University College, Stephen's Green. The deceased, who was about forty years of age, was the son of Mr. Stephen Curtis, and received his early education at Belvedere College. From there he entered Trinity College, and passed through a distinguished course. His novitiate was spent in Milltown Park. Mr. Curtis was a scholar of great repute. As a mathematician he had, perhaps, few equals, and the late Dr. Casey had the greatest admiration for his genius. For a number of years he was a Fellow of the Royal University. In disposition he was one of the most amiable and genial of men. He made a fast friend of everyone with whom he ever came in contact, and was in particular a great favourite with students. His simple life and great learning impressed them wonderfully, and set an example before them well worthy of imitation."

The following list of University Honours, won by Mr. Curtis, and printed when he was a candidate for the Royal University Fellowship in Mathematical Physics, will be of great interest :—

Mr. Curtis entered Trinity College, Dublin, in 1871, and at the Hilary Term Examination of that year won First Place in Second Honours in Mathematics. In all the subsequent Examinations Mr. Curtis won First Honours, as follows :—1871.—Trinity Term, First Rank (5th Place) Mathematics; „ Michaelmas Term, First Rank, Mathematics. 1872.—Hilary Term, First Rank (2nd Place) Mathematics. „ „ Second Rank in Logics. Trinity Term, First Rank (First Place) Mathematics; Michaelmas Term, First Rank (2nd Place) Mathematics. 1873.—Hilary Term, First Rank (2nd Place) Mathematical Physics; Do. First Rank (2nd Place) Experimental Physics; Michaelmas Term, First Rank (5th Place) Mathematical Physics; Michaelmas Term, Second Rank (2nd Place) Experimental Physics. 1874.—Mathematical Scholarship. Mr. Curtis, having determined to enter the Church, did not compete for the Gold Medal; but it may be noted that his previous distinctions were much higher than those gained by many of the Gold Medallists of his year, as will be seen from the College Calendars of 1872, 1873, 1874 and 1875.

Mr. Curtis joined the Society in May, 1875. From 1877 to 1882 he was Professor of Mathematics in Clongowes. In the September of 1882 he commenced his philosophy, but had to give it up owing to headaches. He was made a Fellow of the Royal University in 1883, and taught at our College, Stephen's-green, where he remained until his death. During the latter years of his life he was subject to fits, and was such a sufferer that his Superiors could not allow him to be ordained. He retired to bed as usual on the evening of the 28th of September, 1893, and on the caller visiting him next morning he found him dead in his bed. The doctors say he had had a fit during the night, and was suffocated.

On Saturday following his remains were removed from St. Fras. Xavier's Church, Gardiner-street, where they lay from the previous evening, to Glasnevin Cemetery. Requiem Mass was said shortly after eight o'clock by the Very Rev. T. Kenny, S.J., Provincial. The Very Rev. E. Kelly presided at the Office. The chief mourners were Mr. Thomas Curtis, brother (his father, Mr. Stephen Curtis, was unavoidably absent), Mr. Bernard M'Grath and his sons, nephews of the deceased. Amongst those present at the obsequies were Very Rev. R. Carbery, S.J., President University College; Rev. George Kelly, S.J.; Rev. John Conmee, S.J.; Rev. Henry Brown, S.J.; Rev. W. Byrne; Rev. Denis Murphy, S.J.; Rev. Thomas Finlay, S.J.; Rev. John Hughes, S.J.; Very Rev. T. Wheeler, Rector, Belvedere College; Rev. R. Campbell, S.J.; Rev. H. Tunney, S.J.; Rev. J. M'Donnell, S.J.; Rev. J. Kelly, S.J.; Rev. C. Farley, S.J.; Rev. J. Darlington, S.J.; Rev. N. J. Tomkin, S.J.; Rev. Thomas Kelly, S.J.; Rev. J. B. Cahill, S.J.; Rev. John Hoey, C.C.; Rev. Joseph M'Cabe, O.C.C.; Rev. M. A. O'Grady, O.C.C.; Very Rev. M. Devitt, S.J.; Henry Clifton, University College; J. M'Sweeny, University College; D. Dowling, University College; Arthur Conway, University College; Patrick Murphy, University College; W. Kirwan, University College; Dr. Joseph Redmond; W. Kelly, Sackville-street; Daniel Kelly, Sackville-street; E.W. O'Kelly; James W. O'Kelly; James O'Brien; H. C. M'Weeney, F.R.U.I.; D. Croly, M.A.; Henry James Loughnan; John W. Bacon, M.A.; James Mahony; John E. Barry; E. O. Victor Barry; G. Byrne; W. H. Brayden; W. M'Loughlin, Q.C.; P. O'C. White, Barrister; J. Casimir O'Meagher; Dermod O'Meagher; Joseph M'Grath, LL.D.; Professor P. H. Dowling, B.A.; John Healy; Professor J. H. Stewart, F.R.U.I.; William P. Coyne, M.A.; H. Brennan, Solicitor; L. J. Dennehy, B.A.; W. F. Dennehy; E. P. Roche; Thomas O'Connor.

NOTES.

The following, taken from "A Literary History of Ireland," by Dr. Douglas Hyde, will be pleasing to those who may not have read the work, and are interested in the study of Irish :—

There were, in the year 1650, forty-seven Jesuit priests in Ireland, according to a memorandum given me by Father Hogan, S.J. Of these, two—one from Meath, the other from Kerry—spoke Irish only : and four from Dublin, all of course of English extraction, spoke English only, while the remaining forty-one spoke both languages. Seven of these bi-linguists were from Dublin and ten from Meath.

In 1608, it was found that the Superior of the Irish Jesuits, apparently a Palesman, Father Christopher Holywood, of Artane, near Dublin, could speak no Irish, and a document was sent at once to the General of the Jesuits, pointing out how this destroyed his usefulness in the Irish mission. Care was taken that the same mistake should not be made in appointing his successor, Robert Nugent.

In 1609 we find Richard Conway, a Jesuit, writing that the English in Ireland took care that all (their own) children are taught English, and chastise them if they speak their own native tongue (*sic*). Five or six years later, Father Stephen White writes : "Scarcely one in a thousand of the old Irish know even three words of any tongue except Irish : the modern Irish learn to speak Irish and English."

Father Hogan, S.J., extracted the following from the *Archiv. Coll. Hib. Romæ., lib. xviii.*—"Quando aderit Rector Hibernicus vel alius linguæ peritus, legantur ad mensam ter in hebdomada, libri Spirituales, in idiomate Hibernico compositi, ne alumni ejus obliviscantur."

Australia.—Fathers Keating and M'Curtin reached Melbourne, after a very pleasant voyage, towards the end of March. Father Keating at once took up the reins of government as Rector, in Kew College. Father M'Curtin has been appointed Prefect of Studies in the Day School, St. Patrick's Melbourne, and Father Leahy as Minister. Father Fay has gone as Minister to Kew College. Father M'Curtin writes to say that many other minor changes are expected. Father Milz, lately Superior of Adelaide, returns shortly to Europe.

OBITUARY.

FATHER PATRICK ANDERSON.

THE holy and truly edifying death of Father Anderson took place at the College of the Holy Family in Cairo, on the 20th June, 1900. For some years he had been failing notably, and at length, towards the close of the year 1899, his Superiors resolved, as the best chance of prolonging his life, to send him to Egypt, when it was hoped the dry, warm climate would effect the restoration of his health. During the nine months that he spent in Cairo, acting as Chaplain to the English troops, he edified all by his piety and patience in suffering. "I say nothing," wrote the Rector of the College to the Provincial of Ireland, "of the sweet, tender piety of our dear Father Anderson, of his unalterable patience, of his conformity to the will of God. In death he was truly the same holy and humble religious who so edified us during his sojourn among us." Shortly before he died, he said to the Rector: "Now I know the folly of those who put off their conversion till the hour of death. I have now but one thought, and even that I can scarcely turn to the subject on which alone I should wish it to be fixed." And he told those around him that he willingly gave up his life for the good of the Egyptian Mission and for the conversion of its people.

Father Anderson was a native of Portarlington, where he was born on 25th November, 1843. He was educated at Clongowes, and entered the Society on the 4th September, 1863. Having made his Novitiate at Tronciennes in Belgium, he spent some time at St. Stanislaus' College, Tullamore, as Prefect of Discipline. From this he was sent to Stonyhurst for his three years' Philosophy, after which he returned to Tullabeg. He spent seventeen years as a scholastic, working with untiring zeal and energy in the laborious duties of the class-room, till at length his friends dubbed him jocosely the "Perpetual Scholastic." In those days, indeed, owing to the amount of work to be done, and the fewness of the men to do it, a good painstaking master who succeeded at his work ran the risk of being penalized for his efficiency by a prolonged sojourn in the Colleges before being sent to his Theology.

But Mr. Anderson never dreamt of offering any remonstrance to the wishes of his superiors, or of questioning the wisdom or the justice of their arrangements. His sole desire was to place himself entirely at the disposal of his superiors. The four years of Theology were spent at St. Buenos, and the year of his third probation (1883) at Roehampton, and on the 25th March, 1885, he took his last vows. From this to the time of his death his life was divided between teaching and the labours of the ministry. He was an excellent Greek scholar, as well as a first-class all-round master. Those who knew him intimately will long remember the simple charm of his manner, and his kindly, genial character, which won for him so many and such fast friends. He was possessed of a species of dry humour that was all his own, and that even in periods of physical pain or prostration never failed him. He was honesty and straightforwardness itself. A sound Theologian and a prudent adviser, his opinions, whether on matters of Theology or in the affairs of daily life, were justly held in high esteem. There are many who lament in Father Anderson one of the truest, kindest hearted, and most loveable of men.

FATHER M. SAURIN.

Shortly after midnight, at Tullabeg, May 10th, died Fr. Matthew Saurin, after a prolonged illness. There are probably few that knew him who do not regret him, for his bright, humorous ways made him a welcome addition to every community. He had been failing for some years, but since the time he met the accident at Clongowes, two years ago, he has been quite unable to walk, and has spent the entire day lying on a sofa. He fell down the stone steps near the Dispenser's office, and broke the hip bone. At his age it was impossible to set it properly, and consequently he has been deprived since that time of the use of his legs. After the very active life he led—for he took a keen interest in all kinds of field sports, which he called "Hunting"—this life of inactivity must have been very irksome to him. However, he never complained, but, as of old, was a source of amusement to all who visited him. Once only was he ever heard to make a remark which showed how he felt the tedium of his illness. One day, he was told the novices had gone out for a walk. "Oh," said he, "how I wish I could go out too," but immediately he added, with a flash of his old humour, "However, if Almighty God has need of my legs, He is welcome to them." During his sickness he was never heard to speak of "horses and dogs," so much so that one who did not know him of old, would never imagine his love of sport.

Father Saurin was born at Duleek, Co. Meath, on Feb. 12th, 1825, and consequently at the time of his death had reached the ripe age of 76 years. He entered Maynooth College for his native diocese of Meath, and was the schoolfellow of the late Bishop of that diocese, Dr. Nulty. After his ordination he felt a call to a more perfect life, and accordingly entered the Society, September 24th, 1849. He made his noviceship in France, with several others of our old Fathers, some of whom are still happily with us. After his noviceship he was sent to Tullabeg, where he taught a class of Grammar for two years, after which he returned to France for a couple of years. In 1857 we find him again in Ireland, teaching in the Colleges of Belvedere, Limerick, and Clongowes, till 1865.

On August 15th, 1862, he took his last vows as a spiritual coadjutor. The year 1865 he spent at our residence at Bordeaux, after which he did duty in Dublin for three years, partly in Milltown and partly in Gardiner Street.

It was in the year 1869 that the famous Convent case, Saurin v. Star, was tried in the English Courts, in which Father Saurin's sister took an action against the Superioress and Community of the Mercy Convent at Hull for harsh treatment. It was thought prudent that Father Saurin should retire outside the jurisdiction of the Courts lest he should be summoned as a witness, and accordingly he spent that year on the Continent. On his return home he was stationed in Dublin, and in 1872 he went to Tullabeg as Missioner. Here he lived twelve years, and to the present day his name is reverenced by the entire country around the College. The years between 1884 and 1899 were divided between Mungret and Clongowes, except one year, which he spent in the Belgian Province at Charleroi.

Early in 1899, occurred the accident at Clongowes, from which he never fully recovered. With difficulty was he moved from Clongowes to Tullabeg in August of that year, where he lingered until his happy death, May 10th last. His funeral was attended by a large number of the priests of his native diocese, who came to pay him the last tribute of respect. A brother and two sisters survive him. His brother still lives in the old home at Duleek; and his sisters are both nuns, one at the Carmelite Convent, Fir House, Co. Dublin, the other, of whom we have already spoken, is a Visitation Nun at Harrow-on-the-Hill, outside London.

BROTHER MacEVOY.

In the person of Brother David MacEvoy a very saintly old Lay Brother went to his reward exceeding great on the 1st of February. His great and constant prayer for over forty years had been that he might be able to work up to the last, and die without giving trouble to anyone; and truly his petition was granted in a remarkable manner. He had been acting as cook at the Crescent House, Limerick, for some years previous to his death. The evening before he died he cooked the dinner as usual for the community, without showing any sign whatever that his end was near. That night, about eleven o'clock, he went to the Rector's room, and told him that he felt very ill, and begged to be allowed to receive the last Sacraments. Naturally enough, the Rector hesitated, but seeing him very weak and apparently suffering a great deal, he at length yielded to the good Brother's earnest entreaty. After this, Brother MacEvoy seemed to rally a little, and presently sank into a slumber, but towards daybreak he relapsed into a condition of extreme prostration, and shortly before the hour for calling the community he quietly and calmly breathed his last.

He was remarkable for his wonderful austerity and great spirit of prayer. For thirty years he never eat meat. On Christmas Day and Easter Sunday he would, indeed, to save appearances, take a piece of chicken on his plate, but he was never seen to eat it. After his death, there was found beneath the sheet the wooden board on which it had long been his custom to take his scanty and broken rest. His sleeping room, which hardly deserved the name, was a sort of lumber room, adjoining the organ loft of the public church, to which he could, without difficulty, have recourse to visit the Blessed Sacrament, at any hour of the day or night. Whenever Brother MacEvoy was wanted outside of the hours necessarily devoted to his work, he was sure to be found kneeling motionless and wrapt in prayer before the Tabernacle. There it was that all his spare moments were spent. His life, indeed, may truly be said to have been one constant and prolonged prayer. He was quite dead to the world, and was accustomed to speak of its vanities in terms of unmeasured contempt. "If we've got enough to keep body and soul together what more do we want?" was a sentiment he sometimes uttered; "it will be time enough to rest when we go to heaven."

He was full of charity towards the poor. As cook and dispenser he pushed his generosity in this respect as far as ever obedience would allow him. Thus, when he was acting

as dispenser at Mungret College the Rector had ultimately to put a stop to his charity, so great was the concourse of beggars he gathered about him. Shortly after dinner you would find Brother MacEvoy, previous to distributing the broken remains, addressing a rather disreputable assembly of tramps at the back door, bidding them to keep from sin and say their prayers, and exhorting them especially to go to confession. "Keep the grace of God about you," he would say to them, "and believe me you'll be better off in every way, and won't have to be begging this way round the country." Another Brother, a good friend of his, used sometimes to remark, in a joking way, if you asked him at a certain time in the evening where Brother MacEvoy was: "Oh," nodding his head in the direction of the back yard, "he's round there *giving a mission* at the back door."

Brother MacEvoy was born near Banagher on the 1st March, 1828, and was therefore just 73 years of age at his death. Of these years, he spent forty-three in the Society. From the very beginning of his religious life he practised the austerities to which he was addicted in his after life. "I remember," remarks one of his fellow-novices, "how we used to torment him by pulling the board he slept on from under his bed." In 1863 he was *Villicus* in Tullabeg, and he left after him the reputation of being one of the best land stewards that was ever there. He reclaimed much of what was at that period waste land about the College, and made it profitable, whilst he infused an unwonted, and perhaps not altogether spontaneous spirit of energy into the inhabitants of Rahan. Here he remained till 1870, when he was transferred to Gardiner Street for a year. After this he lived, mostly as cook, in Milltown, Clongowes, the Crescent, Stephen's Green, and Mungret, for periods varying from one to five years. Wherever he went he gave to his religious brethren an example of great holiness, prayer, and self-denial, and showed himself in every sense a model Jesuit Lay Brother and a genuine man of God.

CONTENTS OF No. IV.

Memoirs of the Suppression and Restoration of the Society of Jesus in Ireland—Part II. By the late Father Patrick Bracken, S.J.

Vale Novitiorum.

Triduum Verses.

Some Testimonies to Fr. Peter Kenney, S.J. (contd.)

Brief Memoirs of Fathers John O'Carroll, Gerard Hopkins, and Robert Curtis, Scholastic, who died at University College.

Notes.

Obituary—

Father Patrick Anderson.
Father Mathew Saurin.
Brother David McEvoy.

NOTICE.

Any source of information, whether in the shape of manuscripts, books, or personal knowledge throwing light on the early history of the Irish Mission, S.J., will be gratefully received by the Very Rev. Father Provincial, S.J., Presbytery, Upper Gardiner Street, Dublin.